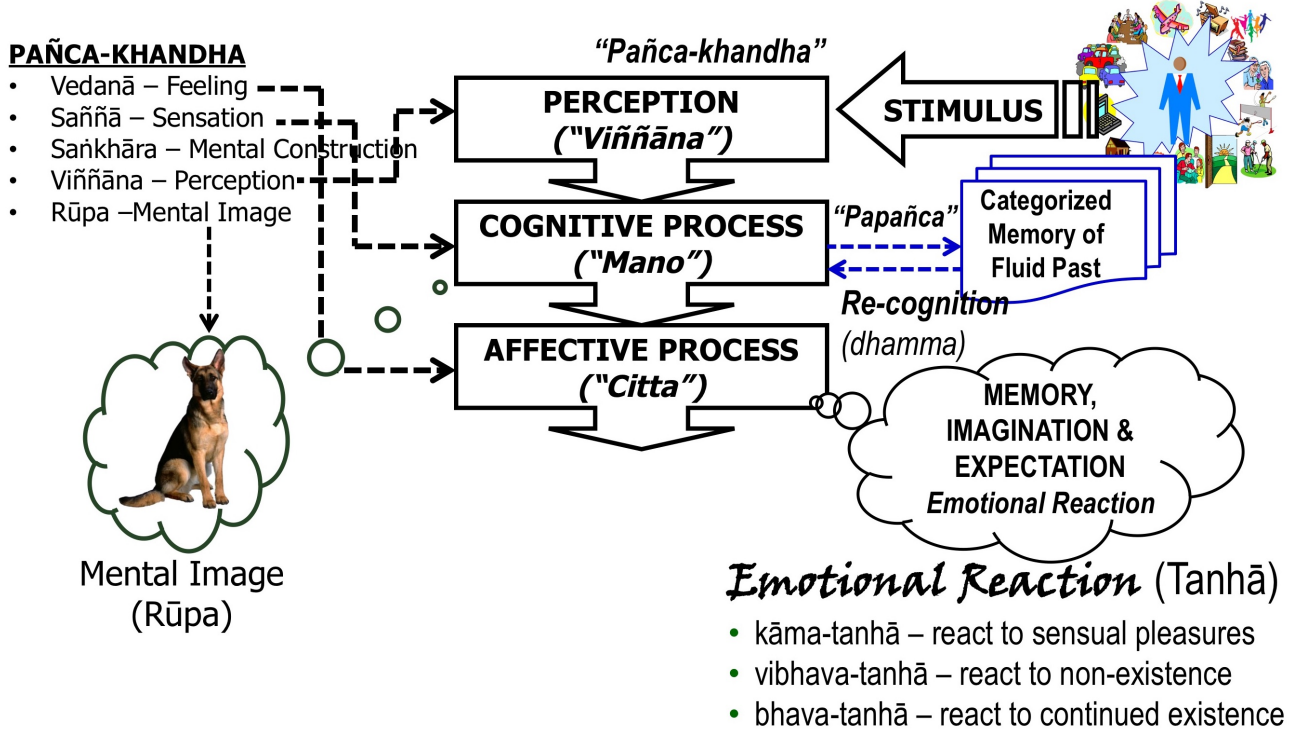


PROCESS OF EXPERIENCE:



1ST NOBLE TRUTH: THERE IS SUFFERING (DUKKHA)

This is the noble truth of suffering: (1) birth is suffering, (2) aging is suffering, (3) illness is suffering, (4) death is suffering;
 (5) separation from what is pleasing is suffering;
 (6) union with what is displeasing is suffering;
 (7) not to get what one wants is suffering;
 in brief, (8) the five aggregates subject to clinging (pañcupādānakkhandhā) is suffering.

2ND NOBLE TRUTH: ORIGIN (CAUSE) OF SUFFERING (SAMUDAYA)

It is this craving (tanhā) which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;

- that is, craving for sensual pleasures, (kāma-tanhā)
- craving for non-existence, (vibhava-tanhā)
- craving for continued existence. (bhava-tanhā)

Tanhā = Emotional reactions (“craving”)

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These Five Constituents of the Process of Perception (pañcupādānakkhandhā) when personalized (upādāna) becomes the personality or “self.” In other words, personalization produces the personality or self. It is at this stage that a distinction is made between the self and the not self.

Personalizing (upādāna) the subjective process makes it “mine,” and alienating the object makes it “not mine.” In other words, what is personalized (upādāna) turns it into the personality (upādāna paccayā bhavo). What is alienated becomes the external object.

It is the external object that we may fall in love with or begin to hate. To fall in love is to want to make the “not mine” object as “mine.”

PAṬICCA-SAMUPPĀDA

Ven. Dr. M. Punnaji Mahathera

MANIFESTATION OF DUKKHA

Grief (*sōka*), Lamentation (*paridēva*),
Pain (*dukkha*), Depression (*domanāsa*),
Exhaustion (*upāyāsa*)



Birth Aging-Sickness Death
Body occupies Space & Time
(Past, Present, Future)

